# SOUTH INDIAN RESEARCH.

VOL. V.] DECEMBER, 1923. [No. 1,

## OURSELVES.

Once again, our Journal sees the light of day through the kind patronage of the friends of the movement. The opening of a press of its own had been a cause of some disturbance of late. The Printers' strikes organised just then told upon the newly started press, so much so that the young movement that with a faltering step wished to go silently on with its own work had to die an untimely death. With much difficulty, we secured a local press to do our work, but our friends there worked briskly until all the back numbers were made up and then stopped working altogether putting us to an unnecessary expense of nearly five hundred rupees. If they had told us that they would not proceed with the work after finishing the back numbers, we would not have given the work at all there. As it was it took nearly three months for us to get a reply from them as to their resolve. It is unnecessary for us to enter into such and other difficulties that the research movement had to face during these months Suffice it to say that a new era of progress has begun again and that the Journal hopes to progress now without any further break.

To such of the old Subscribers, as have yet to receive copies of the journal, the Journal will be sent until the arrears are over and the next number will be sent V. P. P. To the others, a V. P. P. will be sent after three nnmbers have been supplied.

Advertisements seem to be a source of income to the Journals now a days. We are therefore issuing a separate advertisement supplement of this Journal, which contains some eight pages of matter from this Journal. The journal and the special supplement put together will have a circulation of nearly 4000 copies and that is, we believe, sufficient inducement to the advertisers to help the cause of research by their support.

The journal has we believe, good days before it. The South Indian Research Conference is to come off very soon, and as this Journal is the official organ of that Conference, the learned papers for that Conference will furnish very valuable articles to our columns.

The cause of research is as much a national cause as any other. It is not and cannot be under the sole support of a single individual. It is a national cause. For the movement to flourish well, it requires not less than rupees ten thousand per annum. We can therefore only appeal to our well-wishers to see that they kindly lend their helping hand to us by inducing others to subscribe for the Journal. If every educated gentleman feels, as we believe he does, that just as for the political cause, propaganda work is required for this cause also and that a part of his income say three pies per day has to be set apart for helping research it is not difficult to secure in all Southern India, at least 2000 subscribers each paying Rs. 6—0—0 per annum for this journal. And after all, how many such three pies do we not spend everyday for purposes not so farreaching. We exhort our friends and sympathisers for their active support and sympathy.

# OUR MONTHLY SUPPLEMENT.

At the snggestion of some of our friends who expressed a desire to see that certain matters in our columns should have a very wide circulation, we are issuing a special monthly supplement to our South Indian Research. Its annual subscription is only annas twelve. The supplement consists of one form (eight pages) of matter taken from South Indian Research, and all the advertisements printed in South Indian Research. Subscribers to South Indian Research get each month the full number, but subscribers to the Supplement get only eight pages of matter in the number sent to the subscribers. In South Indian Research, there is all the matter that the supplement has and also a large number pages of other matter. The Supplement contains only such matter of the Journal as requires a large circulation and in it will be included the part of the journal that contains research notes, notes reviewing the work of Oriental Research carried out in other parts of India and the world, and the business part of the Research movement. The journal and the supplement put together will have a monthly circulation of nearly 4000 copies and as every advertisement in South Indian Reseach appears in its supplement also, *South Indian Research* is the best medium of advertisement for business men. Subscribers of South Indian Research need not subscribe I for the supplement, as these pages are already there. To others the supplement will be given as has been shown above for a nominal subscription of annas twelve per annum. It will be seen that this amount comes only to an anna per month and we hope that the public will be pleased to encourage this new venture by their hearty support and co-operation.

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# THE SOUTH INDIAN RESEARCH CONFERENCE.
## CIRCULAR III.

GENTLEMEN,

Papers intended to be read at the ensuing conference have to reach the Secretaries before the 15th of January 1924. The papers may belong to any of the following sections. A copy of this journal containing this circular is now supplied to you as invitation to you for kindly contributing a paper to the Conference, and we shall gladly supply any further information you may require.

As we do not know the names and addresses of many of the great scholars of our land, we shall deem it a great favour if you can kindly send us the names of such of the scholars that you may know of, to whom also we will gladly send invitations.

It will be of immense help to us if the papers contributed are all in English. It should also be noted that with each paper a short summary of it may also be sent, so that the summary may, if practicable be first printed and circulated in advance for the information of those who wish to attend the Conference.

III. *Subjects to be included in the Progromme of the Conference—*

(*a*) Sanskrit and Prakrit Languages and Literature.
(*b*) Tamil.
(*c*) Telugu.
(*d*) Malayalam.
(*e*) Kanarese.
(*f*) Oriya.
(*g*) Urdu.
(*h*) Philology of the Aryan Languages.
(*i*) Dravidian Philology.
(*j*) Archæology, Epigraphy, Numismatics and Ancient Art.
(*k*) Ancient History, Georgraphy and Chronology.
(*l*) Ethnology and Folk-lore.
(*m*) Music.
(*n*) Drama.
(*o*) Medicine.
(*p*) Ancient Indian Sciences.
(*q*) General.

Yours faithfully.
(Sd.) T. RAJAGOPALA RAO.
R. KRISHNA RAO. BHONSLE.
*Secretaries.*

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# THE DEEPAVALI; ITS ORIGIN AND ITS ASTRONOMICAL SIGNIFICANCE.

(THE EDITOR).

Festivals we have, and festivals we enjoy. Not that every time I have a feast in my house, there is feast at my neighbour's also. I may have a party in my house to commemorate a friend's visit: Should all the world have a feast that day in their homes? Universal festivals have a deeper origin; they are prompted by a higher idea. Of such is Deepavali, the sacred festival of lights, so recently celebrated. India has still the fortune of preserving it, which to China and Persia, Egypt and Babylonia, Greece and Italy were dreams of a happy memory two thousand years from to-day.

Hail! all hail!! then to Deepavali, an ancient festival, the more dear to us on account of the thousands of years during which it witnessed the impermanent scenes of the rise and fall of vast Empires. Before its eyes, sturdy nature was but a fickle mistress that changed with every wind, the very mountains some of them being yet babes slowly growing into prominence. Such is Deepavali, hoary with age, still struggling on in India of ancient memory, the form still remaining, the essence all lost. And Deepavali, our ancient Deepavali is still the national feast of India.

And this strong vitality, its ancient universality, what have they come from? Festivals there are and festivals there will be of a class that commemorate a great hero or a great event. The Jayantis of Rama and Krishna, of Sankara and Nanak, of the death of Naraka or of Mahishasura,—festivals of this class are limited in their sphere to a particular class, clan or country. But Deepavali was a universal festival, a feast for all the civilised world, whether of Asia, Europe or Africa. Festivals again there are mainly intended for merry-making. The moonlight festivals in Northern India are an instance. But the conditions of Sahara are not those of the Indo-Gangetic plain, and Deepavali was not the particular festival of any country but one of universal feasting, the very same for all the civilised world. Then, we have festivals that have their origin in the seasons. The spring or vernal feast (Vasantotsavam), the autumnal feast (Sarannavaratram immediately after the season of heavy rains), the summer and the winter Solstices,—these have an astronomical origin. Ratha Saptami was once the new year's day in India. The Rajput new year still begins two days before Rathasaptami. The Matsya Purana extols the day as one of deep religious significance. New Years days always open with religious vows and austerities, and as Rathasaptami, was India's new year's day and *the special new year's day for the ancient South Indians*, many of the women's Vratams (vow offerings) of non-Sanskritic origin, and therefore purely of the soil, begin that day. In the Telugu country for instance many such are still preserved, such as the Chittee Bottu, Nitte Singaram Katuka Gouru, Gandala Gouru, Padunaru Phalalu, Pushpatamboolum, Dampati tambulam, Soubhagya thadiya, Kanda, Gummidikaya, Velagakaya, Nitia annadanam, Vavili Lakshmivaram, Chitraguptulu, Saka, Phala tamboolam, Chaddikuti Mangalavaram, Adivaralu, Sukravaralu, Akshaya bondalu, Magha Gouru, and Udayakumkuma. These Vratams require no Mantrams. A story is said in the Vernacular and that is all. The Sanskrit names of some of them are of a later date. Then there are other festivals that have a similar astronomical significance. The Summer solstice falls on the 21st of June and is the new years' day in Kathiawar. The equinoxes give us the Makara Sankranthi (Pongal) on the fourteenth of January, and the Karkataka Sankranti on the 16th of July. A festival cannot become universal without sufficient cause.

What then is Deepavali, which we celebrated only a few days ago. What is its origin, and what is its significance?

## SOME SOUTH INDIAN FESTIVALS OF LIGHTS.

The word Deepavali is a Sanskrit compound composed of *Deepa* which means light and *avali*, group. The word means a garland of lights. Deepavali does not mean Narakasura, nor Srikrishna nor Satyabhama. Etymologically the word has nothing to do with any of these three persons, with whom in South Indian Mythology, the festival is associated. In its pure and exact significance Deepavali is a group of lights.

There are other festivals of light also in Southern India, that sprang after the Deepavai.

The month of Karthika is specially holy for these lights. In the temples of Siva, a light is hoisted to the skies every night during this month, and whoever so hoists or even sees it is said to be cleansed of his sins. On the Poornima day of this month, every householder is expected to light in the evening in his house as many lights as he can afford to. Then, there are vows, and austerities of lights specially for women, such as the *Laksha Vattis*, where a lakh a lights are burnt, the *Krithika Deepams*, in which an average of 500 lights have to be burnt., the *Akhandam*, when for all the thirty days in that month, the light should be continually burning day and night, the *Ekottaram* in which the lights every day should increase in arithmetical progression by 1 regularly for thirty days, the *Krittika Deepams*, when every morning while still the stars are seen in the sky, the person must bathe and offer lights, the *Muni Karti Deepams* of 360 lights to be lighted on the full moon day of Karthika as an annual offering in a lump to represent a light for each day for the 360 days in the Hindu calander year, a *Deepadanam* in a silver or golden dish to be offered to a Brahmin, with camphor burning in it, the *Kshirabdhi Dwadasi Vratam* on the twelfth day of the bright fortnight of Karthika, when lights are burnt in commemoration of Maha-Vishnu, who rising from his bed on the leaf of the *ficus Bengalensis*, in the sea of milk married Brinda, the widow of Jaratkara, and so on. At Tiruvannamalai, a huge light will be kept burning for the Karthikai, into which lakhs of pilgrims will be throwing camphor and oil. The light, it is said, goes so big and strong, that though kept in the open, the severest cyclone with the biggest rain will not extinguish it.

Such then is the significance of the festival of lights. Though there are thus so many festivals of light, the name Deepavali, garland of lights, belongs only to the one festival, which is the heading of this article. If may also be noted that Deepavali opens up the season of lights, except to the Madhwa sect of Brahmins, whose season begins from the full moon of *Asvija*, that is a fortnight earlier.

### The South Indian Myth about Deepavali.

It has been already pointed out that Deepavali denotes a string of lights. But the masses in Southern India associated it with a Puranic myth. There is no Sastraic authority for this association, but ask any man in the South, and he will tell you a wonderful story about it. Mother Earth (Bhudevi) had a son by name Narakasura. He was an asura and so a tyrant. He wrought so much of evil to the world that it became necessary for Srikrishna to kill him. Sri Krishna and his consort Satyabhama went to war against him. Satyabhama asked of her husband a boon to fight with the Asura and the boon was granted. Narakasura was killed and 1,000 princesses that he kept captive in his harem were released. With the death of the Asura, the people breathed again a free air. All bathed in oil to commemorate the victory, and bon-fires were blazed. The country was lit up in glorious lights, and it was a grand festive day for all the earth. It is as an indication of this victory that we are said to bathe on Naraka's death day, the crackers that are burnt being a mark of the arrows in the battle that made a loud noise, and the lights, the emblem of the celebration of the triumph of Srikrishna.

### The Meaning of the Myth.

This then is the story associated with Deepavali. It may be stated that this story so well known in the South, is news to the people of Northern India. "No," they will firmly tell you, It looks strange. "We have the festival of Deepavali here also, but the story of Narakasura has nothing to do with it. You seem to be very strange people, you of the South." The story, connected with Deepavali is thus not of universal application in India, but is peculiar to the South." But who is Narakasura? Just as Deepavali is a compound made up of two words Deepa and Avali, so is Narakasura, a compound made up of two words *Naraka* and *Asura*. Now *Naraka* as any one will tell you means hell. But there is some difficulty with regard to the meaning of *asura*.

In its ordinary significance asura means a demon. But if we go to primitive times, to the period of the Rigveda and of the Parsi Gathas, there the gods were addressed as Asuras. Originally Asura meant the lord or master. Then it degenerated in meaning and meant a demon. Let me in illustration quote from the Rig Veda.Speaking of Indra, the Rigveda in I—54—3 says "high glory hath the *asura*" Again in 1—24—14 Varuna was addressed as "Wise *asura*, thou king of wide dominion." Agni in IV—2—5 was praised as "Rich *Asura*" and in VII—2—3 as "you very skilful *asura*." All the Gods were *asuras* then. It was only after the Deva and Asura war, that the latter word acquired a bad meaning. In this war Yama

joined the *asuras*. As it is, in Narakasura *Naraka* is hell, and *asura* is lord. So Narakasura means lord of the hell. Who is the lord of hell? every one tells you that it is Yama. But what has Yama to do with Deepavali? To make this clear, it is necessary for us to refer to a tribe yet found in India, whose Deepavali celebrations have so much to do with Yama.

The Rajput month is not like our month. Like the month of the South Indian Madhwas, it begins there on the day following the full moon (Poornima). The Newmoon (Amavasya) is the fifteenth day of their month. In Rajputana the month of Kartik thus begins immediately after the first full moon after Dasara and Depavali (the Rajaput Dewali) is thus the fifteenth day of their month. Below is given an extract from Tod's Rajasthan Vol I pp 475—76 regarding the close connection of Yama with this feast.

"Cartica x x x On the 14th (the day previous to Deepavali *i.e.*, our Naraka Chathurdasi) all anoint with oil and *make libations thereof to Yama*, the judge of departed spirits. *Worship* (pooja) *is performed to the lamp, which represents the god of hell, and is thence called yama deiva* 'the lamp of Pluto'; and on this day partial illnmination takes place throughout the city.

'DEWALI OR FESTIVAL OF LAMPS.—The Amavas or ides of Cartic, is one of the most brilliant fetes in Rajast an, called the Dewali, when every city, village and encampment exhibits a blaze of splendour. The potters' wheels revolve for weeks before solely in the manufacture of lamps (Dewa) and from the palace to the peasant's hut every one supplies himself with them, in proportion to his means, and arranges them according to his fancy. Stuffs, pieces of gold, and sweetmeats are carried in trays and consecrated at the temple of Lakshmi, *the goddess of wealth to whom the day is conserated.* The Rana on this occasion honors his prime minister with his presence to dinner; and this chief officer of the state, who is always of the mercantile caste, pours oil into a terra-cotta lamp, which his sovereign holds; the same libation of oil is permitted by each of the near relations to the minister."

—We thus notice that our Narakasura wears a new garb in Rajaputana. He is no longer, the demon that Krishna killed, but Yama himself, the *asura* or lord of *Naraka*, hell. People bathe on the Naraka Chathurdasi day, as we do here but with a different meaning. They light lamps, as we do, but we have seen that their lamp is worshipped as the lamp of Yama, Pluto. Like us they also light on Deepavali day lamps in great grandeur, bht the day is dedicated there to the goddess of wealth, Lakshmi. This does not mean that Yama's business was now over. No. It is not so. The second day following the Amavas is also Yama's day. To quote again from the same book.

"To the infernal god Yama, who is the 'son of the sun,' the second day following the Amavas, or the *ides* of Cartica is also sacred; it is called the Bhratri dwitiya, or the 'brothers.' because the river goddess *yamuna* on this day entertained her brother or Bhratri Yama and is therefore consecrated to fraternal affection. At the hour of curfew (when the cattle return from the fields), the cow is worshipped, the herd having been previously tended. From this ceremony no rank is exempted from the preceding day, dedicated to Crishna; Prince and peasant all become pastoral attendants on the cow, as the form of Prithvi, or the earth."

We have thus seen that Yama plays an important part in this festival. But what strikes one as strange is his curious combination with Lakshmi, though the lamps lighted on Amavasya are not for Lakshmi but for Yama. We have therefore to see if the festival of lights is known any where else, where Lakshmi plays an importaut part. Even here Tod gives us a clue. He says:—

"As of Minerva, the owl is the attendant of Lakshmi; and when we reflect that the Egyptians, who furnished the Grecian Pantheon, held these solemn festivals, also called '*the feast of lamps*.' in honor of Minerva at Sais, we may deduce the origin of this grand oriental festival from the common mother country in central Asia, whence the Dewali radiated to remote China, the Nile, the Ganges, and the shores of the Tigris, for the Shebrat of Islam is but 'the feast of lamps' of the Rajpoots. In all these is a mixture of the attributes of Ceres and Proserpine, of Plutus and Pluto. Lakshmi partakes of the attributes of both the first, while Cuvera who is joined with her is Plutus: as Yama is Pluto, the infernal judge. The consecrated lamps and the libations of oil are all dedicated to him; and "torches and flaming brands are likewise kindled and consecrated, to burn the bodies of kinsmen who may be dead in battle in a foreignland, and light them through

the shades of death to the mansion of Yama."*

It is thus seen that Deepavali is essentially Yama's festival. The name of Yama is unknown to the mythology of Southern India, and the more ancient form of it Narakasura, as an attribute of praise to Yama has been current here for many ages. The myth of Bhagavatha, viz., Krishna fighting with a Narakasura is a later day accretion to its primitive and pure significance. Nor is the association of Lakshmi incompatible with this, as many austerities for wealth begin on the Deepavali day in the Tamil and Telugu countries as well as in Kannada and Kerala. In the Telugu country, the Bathukamma, Mocheti paddam, and Magegouru, are among those for the promotion of wealth. The outstanding fact thus remains, viz., Yama is one of the dieties intended and that it is a festival of lights. Let us see where else in the ancient world, there were festivals of light.

### Deepavali in Egypt.

A foot note in Strabo Vol. III page 242 says:—

"Sais was one of the sacred cities of Egypt, its principal deities were Neith, who gave oracles there and Isis. The mysteries of the latter were celebrated with unusual pomp on the evening of the FEAST OF LAMPS. Herodotus (II 59) terms this festival, the third of the great feasts in the Egyptian calendar. It was held by night. Every one intending to be present at the sacrifice was required *to light a number of lamps around his house* in the open air. At what season of the year the feast of burning lamps was celebrated, Herodotus knew, but deemed it wrong to say (II. 62). It was however probably at either the vernal or autummal equinox, since it apparently had reference to one of the capital revolutions of the solar course. An inscription at the temple of Neith declared her to be the mother of the sun. It ran thus, 'I am things that have been and that will be, none has uncovered my skirts; the fruit which I brought forth became the Sun'. It is probable accordingly that the kindling of the lamps referred to Neith as the author of light. On the same night apparently were performed what the Egyptians designated as the "Mystery of Isis."

* Yamala is the great god of the Finlanders.

(To be continued.)

## A LITERARY PROMISSORY NOTE.

In the Year of the Hindu Cycle named after Raviputramitra Mardana Mardana, in the month related to the father's son of Samana nandana and on Vaikuntha's tithi, and on the week day of Satapatrekshana vairi mitra, To that Virajarajita that enemy of the caste of Visvambharakula, the promissory note given by the Pattanadhipa of the sign of Vasunetra of the Village of Kiriti's son's father.

On demand I promise to pay to you or your order the amount resulting from two thousand times the gates of the city opposite to the sea of peace, with interest at Siva times the bird's King's enemy's eyes.

Witnesses.

1. The ocean's enemy's friend.
2. Kaviraja virajita.
3. Bikkalam Mahaneeya thrimakshara matheya.

(*The Andhrapatrika.*)

## CURRENT NEWS.

We invite the attention of our readers to the contents of the previous volumes of South Indian Research published in the Advertisement columns of this number. We are repeatedly asked by our constituents to provide them with an annual index which in previous years we could not do. We have now supplied this want.

To gentlemen who desire to know the nature of matter published in our columns and the amount of work achieved by us, this index

furnishes valuable material, It may be mentioned in this connection that Research is a white elephant that devours any amount of money.

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It has been estimated that at least Rs. 10000/- per annum is required to proceed with the work without much want. We are sure that the index will impress upon the minds of the public the necessity for the public for keeping in their heart the fact that research work has also to CLAIM their sympathy and Support.

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His Excellency Lord Wellingdon G.C.S.I. G.C.M.G. G.C.B. is pleased to become the patron of the South Indian Research Conference.

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The Indian Historical Records Commission will hold its sixth session at Madras on January 10th and 11th next. Proceedings will be opened by His Excellency the Governor of Madras. The following is the personnel of the Commission :—The Hon. Mr. M. S. D. Butler, ex-Officio President. Members :—the Hon. H.E. A. Cotton, Professors L F. Rushbrook Williams, Jadunath Sarkar, B. K. Thakore, Messrs. I. J. Cotton (Madras), P. Diss, Keeper of Records, Bengal, and A. F. M. Abdul Ali, Keeper of the Records of the Government (Secretary )—A.P.

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The Secretaries of the South Indian Research Conference have issued a circular inviting scholars to send in to them to Vepery P. O. the papers intended to be read at the Conference before the 1st January 1924.

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Mahamahopadhyaya Kaviraj Gananatha sen, once President of the All-India-Ayurvedic Conference arrived at Madras on 1-11-1923. His arrival here gave fresh strength and vigour to the cause of ancient Indian Medicine.

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A Special Library Edition of South Indian Research printed on Superior thick feather white paper is supplied to the subscribers at Rs. 12/- per annum. The ordinary edition costs Rs. 6/. The special monthly supplement of South Indian Research has an annual subscription of annas twelve only.

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# NOTES AND COMMENTS.

### Sri Yathiraja Swami of Melkote.

On Saturday the 3rd October Mr. Veera Subbiah Chettiar and Mr. Kankapati Subramanya Chettiyar formed an illustrious congregation of about four hundred influential members of the Vaisya Community in the temple of Sri Ramanuja in the Varada Muthiappan Street, George Town, for the purpose of paying a grand ovation to His Holiness Sri Yadugiri Yathiraja Swami of Melkote, Mysore Province.

The Swami delivered a highly interesting and instructive lecture in Tamil which lasted for two hours and which the audience listened to with rapt attention. In the course of the lecture the Swami said :—

Sri Ramanuja did a great deal towards the uplift of the so-called Depressed Classes, and especially that class which was for a long time known as the Panchama caste but recently Christened as Audi Dravidas or Audi Andhras. The people of this community who lived in Melkote and its suburbs had won great merit in virtue of the devotion they had displayed in safe-guarding the sanctuary of the Vishnu deity at Melkote before the big temple was constructed. In recognition of the services which the Panchamas rendered, Sri Ramauuja conferred upon their community the title of Thirukkulattar (Holy Caste) indicating thereby that those people belonged to the sacred caste—a title more dignified and revered than either Audi Andhra or Audi Dravida

The uplift of the community was not confined to a mere titular dignity. It consisted of social and religious elevation also. Sri Ramanuja allowed the Tirukkulattars the grand previleges of ablution in the holy waters of the shrine, of free passage along the Brahmin Agraharam roads on certain occasions, of entry into the Vashnu temple on'y for three days during the Brahmotsavam for purposes of worship. These privileges are being enjoyed even to-day at Melkote by the men of that community as an hereditary right It must be remembered that Sri Ramanuja made no difference between the soul of a Brahmin and that of a Tirukkulattar ; both can by religious merit attain one and the

same salvation and both will be enthroned on pedestals of the same kind in heaven.

## Bihar Conference.

Mr. Gorakh Prasad, the Chairman of the Reception Committee, then read his welcome speech in which he first referred to the glory and sacredness as well as the historical importance of the place. Then he said, " It was there that the saints and sages of the Vedic age flourished and meditated upon the high principles of life. It was in this land that the great Rishis of the past, sitting cross-legged in communion with God, gave ample proof of their spiritual power and India's spiritual greatness. It was here in this district that the great Chandragupta, the founder of the Mauryan Empire was born and the monument of his glory and greatness still exists here in the dilapidated " Areraj Temple." This is the land where Asoka, the great was inspired and initiated into Buddhism and this is his religion-land. The numerous Asoka pillars existent in this district are still reminding the world of the greatness of that Emperor and the lines carved on the pillars still prove the popularity of the Indian Kings and Emperors and their anxiety and concern for the welfare of their subjects. Look at them. " Real victory is never attained by force ; the true victory can be won only by love and religion." In case of need the subjects are entitled to approach the ruler at once whether he is sleeping, eating, or even answering the calls of nature." These are the lines which still find carved out on those pillars."

## Buddha Gaya.

The Bhuddhists of Ceylon have cabled to the Viceroy requesting him to grant them the control of the Buddha Gaya Temple, a place sacred to the Bhuddhists of all countries, but now, from a very long time, under the control of the Hindus of Ceylon. The Secretary of the Ceylon Saiva Paripalana Sabha, while admitting the justice of their complaints, points out that the same injustice from which they seek to be delivered is being done by them by keeping the Hindu temple at Katargam in their hands, a temple which for centuries has been the most revered spot in Ceylon for Hindus and which is even to day maintained largely by the munificence of the Hindu pilgrims of India and Ceylon. More than this, the correspondent alleges that the Hindus are allowed there only on sufferance and have seen with dismay Buddhist rights and worship introduced in recent years in the temple. Indeed, seeing that both the communities have got just and real grievances of their own, we wish the Ceylon Buddists had not appealed to a third party, but had taken the other alternative course of righting them by conference, toleration and compromise.

## The Dhanvantari Jayanti.

Vaidyaratna Pandit U. Ramanatha Sastri touched upon the several causes that led to the Avatar of the Almighty as Bhagavan Dhanvantari, how he brought the nectar by the churning of the milky ocean together with the most efficacious medicinal plants and herbs extant in the forests and on the mountains, how the Bhagavan, not content with his work in the upper worlds descended into the earth as Divodasa of Kasi and promulgated the eight divisions of Ayurveda through his disciples and of surgery through sage Susruta. He then dwelt upon the powers and qualities of some of the ordinary medicinal plants, herbs and fruits quoting freely from the several Ayurvedic medical works now extant and pointed out that the unfailing efficacy of these was due to the fact that these were born of the particles of nectar spilt on earth on the occasion of the scramble for getting it both by Devas and Asuras. The Pandit then explained in Tamil the verses in Sanskrit in praise of Bhagavan Dhanvantari which he had specially composed for the occasion.

## Human Sacrifice in Burma.

*Nagas' Horrible Custom :—*

Further particulars of efforts to suppress slavery and human sacrifice in the Putao District on the Burma-Assam Border and given in the Report of Mr Thornton, Commissioner, North-East Frontier Division, who states that slavery in Hkamtipzain has been checked, the number being 215 compared with 271 last year. The reduction was due either to death or redemption. The remaining slaves are either contented or too lazy and opium-sodden to work out their redemption. Cases of nine Indians were investigated, all of whom were apparently happy and did not desire a change. Enquiries have shown that human sacrifice is confined to a comparatively small area of the Naga Hills, but there is no doubt that it flouri-

shes to a horrible extent there. The information received last year to the effect that the victims are largely Indian children is incorrect. Sacrifices appear to be chiefly nagas purchased from hunting villages to the south, the inhabitants of which, though they do not practise human sacrifice themselves, do not hesitate to provide victims for others. No Indians are known to have been sacrificed since 1921, when two authentic cases were recorded.

Orders have been issued to the Nagas through their Kachin overlords that human sacrifice in any form is abhorrent but that the sacrifice of Indians will bring severe consequences. It is considered possible that the overlords' influence will suffice to stop the supply of Indian victims. The sacrifice of six Naga slaves since September has been authenticated. On general principle, Nagas are adamant and they will continue to search for victims about whom no inquiry is likely to be made until they are forced to abandon the custom.—A.P.

## Luther Burbank.

*New India says :—*

It is announced that Luther Burbank will sell his nurseries and that he will retire from the business of developing new fruits, vegetables, and flowers. If you have followed his work you will think: "What? Isn't the world to have any more spineless cacti. 8-inch daisies, pitless prunes?" And he would answer: "Have you ever eaten a pomato (potatotomato) or a pineapple quince? Does France grow my mulberry for her silk worms? Well, I'm going into the business of making it possible for you and the rest of the world to enjoy the things I have already developed. I am going to produce seeds, seeds, seeds, and distribute them over the world." The illustration that comes into our mind is the one of an author who should write for years and never have a publisher. His friends and those living near him could read the manuscripts, but the only way he could give his books to the world would be to publish them. And if a regular publisher did not come forward he might have to do it himself. Mr. Burbank may be taking this step because of a feeling that he is a trustee and that the distribution of his legacy cannot be safely trusted to people long inured to personal greed in the methods of distribution. But in any event the world is to share in the good things which have delighted the people near Santa Rosa, California. And Luther Burbank, in very fact a citizen of the world, is accepting the responsibilities of that position. *The Encyclopaedia Britannica*, with a curious lack of perspective, devotes two lines to the work which Mr. Burbank has done to date; it will be of interest to note the attention paid to the new phase of his work in the next edition.

## The Viceroy at Allahabad.

*In the Course of a Speech at the High Court, His Excellency spoke of the Character of Justice thus :—*

In Hindu eyes the place in which this city of Allahabad has been built is sanctified as the meeting place of the two sacred rivers of this Province and this conjunction holds its allegory as the stream of the combined rivers is, in the belief of the Hindu faith, efficacious to cleanse from fault or stain. So also the flow of justice be potent to remove from humanity the suffering caused by wrongs. The Courts exist not only to administer the laws, but also to administer justice. Justice in its turn demands knowledge and impartiality. In knowledge, I include not only that of the scientific rules framed for the administration of justice, but the clarity of exposition for the guidance of others and for the proper comprehension of the law. Justice makes no descrimination between strong and the weak or between the rich and the poor. Justice must be blind to extraneous considerations, but nevertheless it must see far into the minds and motives of mankind. While justice must preserve an unbiassed mind and should guard against the danger of sympathy unduly depressing or elevating the scales, none the less, it should have full understanding of the temptation fear and suspicions of the poor and the weak and should pay due regard to human frailty in arriving at its conclusions. At the same time justice should be swift in its operation and must not tarry in its course. In its result justice should redress the wrong, it should punish the evildoer, it should deter the potential criminal, should command at one and the same time men's respect and their fears. It should preserve the sanctity of the contract and the rights of property. It should stand forth as the jealous guardian of liberty and the protector of life. It should be the heaven of the law abiding citizen and the rock on which the good Government of a country has its foundations. These are the ideals which the courts in India as well as in England have always kept in view. These principles are the basis of the traditions of the

legal profession. For these, its members both the Bench and Bar have steadfastly striven in the past. Lawyers are to-day as hitherto proud of their association with the courts. The daily contact involves in the individual a high standard of justice. The practice of the profession produces an almost passionate desire for justice whose virtue as Aristotle has said lies in moderation regulated by wisdom. The members of the profession are I know duly mindful of the great responsibilities of their calling and I am convinced that they will in no way relax their efforts to maintain unsullied the great name of their honourable posession. In adding lustre to its purity lies their highest vocation and in increase to its dignity rests their truest reward.

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# THE PRATAPAGAD TRAGEDY.

(M. R. Ry. T. K. VENKATA RAMAN Avl. M.A. L.T.)

For sometime past, there has been a particularly virulent criticism against the present day teaching of Indian History in schools especially when it is felt that it does not do justice to national heroes or events. While criticism should always be welcome, it is a sad fact that much of it is lacking in the true historical spirit, and is, indeed, often distorted by prejudice. The acrimonious controversy carried on in the Bombay papers in the eighties of the last century about the mystery surrounding the Pratapgad Tragedy, has been the subject of scientific discussion in several historical works. Until the mystery is cleared up and, if possible, a correct conclusion can be drawn, it is rather unsafe for teachers to adopt the ready-made views of insistent, though wellmeanig, critics. In presenting my own view of this singular episode, my purpose is not to claim that it alone represents the truth, but to rouse thought about this problem in the right endeavour to find, if possible, a probable solution.

I shall pass over in rapid survey the events which immediately preceded the fatal conference between Shivaji and Afzul Khan. Shivaji had now reached a crisis in his life. The Bijapur authorities had found that he was not amenable to his father, Shahji's control, and the small forces they had sent against the mischievous brigand had been easily annihilated. A supreme effort was needed, if the power and authority of Bijapur was to be vindicated, and a growing thorn on its side removed. An imposing force, numbering ten thousand and equipped with mountain guns, was organised under their ablest Pathan general, Afzul Khan, and was sent to the troubled area. Afzul was no ordinary commander. He was the dowager queen's brother, and thus connected with the royal family of Bijapur. He had been the governor on the upper reaches of the river Krishna, and hence had a perfect knowledge of the country round Jaoli. He was not a stranger to the agile chieftain against whom he was sent. He had taken part in the Karnatic wars against Shahji, and was suspected, with some reason, of instigating a revolt in Shahji's jaghirs, in which revolt Sambhaji, Shahji's eldest son, came to his end by treachery. He had also, before he started, undertaken in open durbar to capture the "mountain rat," as he scornfully styled Shivaji, dead or alive.

Afzul Khan set out from Bijapur in the month of September, 1659. His march had all the appearance of a religious war. The favourite shrine of the Bhonsles (that is, Shivaji's family) at Tuljapur was the first to taste his fanatical fury. The idol of the Goddess Bhavani was carried away by the priests, but Afzul gratified his spite by desecrating the whole temple with cow's blood. The famous pilgrimage shrine at Pandharpur was the next object of attack. Not only were the temples here desecrated, but even the idols were thrown into the river Bhima. From Pandharpur, Afzul proceeded to Wei. Shivaji was now face to face with peril. He could hardly hope to stand against the overwhelming force sent against him under a seasoned veteran. Afzul, on his side, proud of the might of his army, was intent upon only one object—to bring out Shivaji from the shelter of his forts and, if possible, capture and take him in triumph to Bijapur, thus avoiding the arduous perils of a long campaign. Thus, both Shivaji and Afzul had their own reasons for desiring to avoid an open armed encounter. It is not clear from whom the first move for a conference came. Khafi Khan says that Shivaji's emissaries approached Afzul with representations that Shivaji was ready to

submit, and that when Afzul sent Krishnaji Bhaskar, his own Brahman pundit, to obtain correct information, this envoy was corrupted by Shivaji with appeals made to the common faith, and both, continues the Moslem historian, concoted a plot to ensnare Afzul into an interview in which Afzul could be killed without any danger to his enemy. The Mahratta Bakhars state that the first move came from Afzul with the nefarious design of dragging Shivaji away from his mountain fastnesses, and that his envoy, Krishnaji Bhaskar, was won over by appeals made to his religion and patriotism in a secret interview Shivaji had with him. Then Krishnaji confessed that Shivaji was right in his suspicions, and that Afzul intended perfidy.

Anyhow, it was finally arranged that both Shivaji and Afzul should meet one another for personal explanations, unattended by their forces except for a few attendants. Shivaji selected the place of meeting close to the fortress of Pratapgad.

The events that transpired at this conference are shrouded in gloom, and the accounts are hopelessly at variance. Khafi Khan, whom Grant Duff follows, says that Shivaji fell down at Afzul's feet in abject submission and when the latter stooped to raise him up from his recumbent posture, he was treacherously assailed with a horrid weapon called wagh-nakh which Shivaji held in his left hand and was finished off with a dagger. The Sabasad and the Chitnis Bakhars, whom Kincaid follows, state that the Khan suddenly seized Shivaji's neck and attempted to murder him, and that he received his due death in the efforts of Shivaji to defend himself against this surprise attack.

After the Khan's death, his attendants were cut down, and the Marathas took the Muhammadan army by surprise and destroyed it. So ended an incident, from the disastrous effect of which Bijapur never recovered.

Now, what can be the exact facts themselves? It is evident that the sources of information are, unfortunately, not so valuable as they could be. Khafi Khan could not have derived his account from eye—witnesses, as the few attendants who followed the Khan were killed. There is also the other consideration that he wrote long after the events. There is, undoubtedly, a great deal of exaggeration in his account. Shivaji is to him always the "vile infidel" The episode, as he pictures it, is too theatrical. Shivaji is said to have begged forgiveness in abject tones with limbs trembling and crouching, and thrown himself weeping at the general's feet. If Khafi Khan's account is not accurate, the account of the Mahratta chronicles is worse. Khafi Khan strives often to be fair, and in his account of Shivaji written with a Muhammadan bias, he recognises the conspicuous virtues of the Maratha—his chivalry to women, and his tolerance towards the Koran. The Mahratta chronicles, however, write in terms of the greatest eulogy for their hero and condemnation for his foes, and all Shivaji's actions are regarded as highly meritorious and praiseworthy.

I believe we can get some inkling of the truth probably only by reconstructing the scene in our imagination, and considering it in all its bearings. Let us take, first, the intensity of motive on either side. Afzul desired prestige and advancement from the capture of a notorious, infidel freebooter. Shivaji, however, had stronger motives. He had his brother's death and the insults heaped upon himself to avenge. The attack on the religion of which he was the champion—especially, the desecration of the temple of his patron goddess, Bhavani, at Tuljapur—set on fire his religious emotion. More important than these private grudges was his dire necessity. Any invasion from Bijapur in concerted force was of the greatest possible consequence to the rising star of Shivaji. Indeed, the open contempt with which he was regarded at Bijapur shows that his power had not yet risen to dazzling proportions. It was a question of life or death. On success or failure depended the fate not only of Shivaji, but of all that he stood for—the national awakening he promoted as well as the sacred "Dharma of Maharashtra." Open battle being out of the question, he had stronger reasons to effect his purpose by strategem rather than his foe.

Let us consider, then, the personal character and anticedents of each man. Afzul was vain and reckless; the other was supremely self-possessed and never beside his guard. This contrast has impressed itself on the character of each in his history. Besides, though Afzul's actions were not free from craft, there is nothing like the black record of Shivaji in his life. The atrocious and treacherous murder of Chandrarao More, Raja of Jaoli, for his refusal to join Shivaji, stands, a lurid stain on Shivaji's name. But, it is, perhaps, unwise to compare degrees of perfidy in those times. Indeed, so puritan and religious a monarch like Aurangzib occasionally stooped down to acts of the grossest duplicity and cruel betrayal; and diplomacy

was so much saturated with such acts that treachery hardly got the opprobrium it deserves. It is probable, as Ranade thinks, that both Shivaji and Afzul contemplated and expected treachery, and that it merely proved to be a case of diamond cutting diamond, the more cunning and cooler brain winning the day. More tangible grounds for fixing the major share of the guilt on Shivaji are the very perfectness of his preparations, fixing the venue of the meeting in a locality convenient to himself, the arrangements he made for the ambush and for the surprise of the enemy, the supreme self-confidence with which Afzul disregarded the most ordinary precaution, and the signal confusion of the Moslem forces after the Maratha attack.

The very greatness of Shivaji and his brilliant powers dazzle our minds, and, in one sense, he is truly an *avatara-purusha*, born for a mission but, his admirers would make him a demi-god. Shivaji is essentially human and possessed human weaknesses which it would be fatal to ignore or palliate when dealing with his history. His innumerable virtues and his overpowering greatness stand out all the more prominent on the essentially human background of his character.

# SHORTHAND IN ANCIENT INDIA.

BY RAO SAHIB R. KRISHNA RAO BHONSLE, M.R.A S., ACTING SECRETARY TO THE COMMISSIONER FOR GOVT. EXAMINATIONS AND JOINT SECRETARY SOUTH INDIAN RESEARCH CONFERENCE, MADRAS.

In his interesting lecture on "Journalism as a career," Dewan Bahadur C. V. Muniswami Ayyar said that he was sure that the reporter could claim antiquity, that God Ganese was the first reporter and that Sanjaya in Mahabharata was the special war correspondent. After the conclusion of the lecture, I told him, to his surprise, that there was Shorthand in Ancient India and that it could claim antiquity. This statement was based on an incident found narrated in an ancient Tamil classic.

The third and last Madura Tamil Sangam (Academy about A. D. 100) consisted of forty-nine syndics, the revered Pro. President having been Nakkirar—a poet critic. The syndics sat in judgment over the literary productions of the poets who submitted them to the Academy for its imprimatur. Though the Pro-President was thoroughly independent in his opinions of men and books, yet he and his colleagues who were loath to recognise merit, refused recognition adopting a dodge: when an original poem was presented before the Academy for approval, they produced a copy of the same poem to the utter surprise of the poet who had composed it and said that the poem was 'not original,' as they already had it in their library! How was the trick played by them? There were reporters to the Sangam; they had their seats behind the syndic members on a lower level and were hidden from the view of the spectators. These trained reporters took down the stanzas 'verbatim et litteratim' as they were recited; they transcribed them into longhand, and put them i proper order and handed them to the syndics The latter showed this plagiarised copy of th poem and dismissed the learned poet who ha come there with his original for imprimatur, an also dubbed him a plagiarist in addition! Th unfortunate poet was taken in, and many wer the victims to this fraud. This went on unti the Poet and Saint Idaikadar went to th Sangam accompanied by the immortal Weaver Poet Thiruvalluvar (author of Kural) and hi sister the great Poetess Auvai. Idaikadar wh had suspected the trick of the academicians composed a Tamil poem ("Oosi-murri"), th stanzas of which contained onmatopoeti words—words which represented the cries o birds and beasts. He recited the poem in th presence of the syndics of the Sangam. Th sharp pointed stylus of the reporters could no take down the strange stanzas of the nove poem. Thus Idaikadar managed to frustrat their attempt and put down the haughty an arrant academicians.

It must be admitted that it should have bee physically impossible for the reporters of th Sangam to take down 'ipsissima verba' without the aid of Shorthand—all the stanzas repeated by a number of poets for a length of time. When Vernacular Shorthand (a subject in the scheme of the Madras Government Technical Examinations) not only in Tamil, but also in Telugu, Malayalam and Kanarese is a reality now, it must have been possible in days gone

by. Nothing is new under the sun. What the kind of "Shorthand" was of the Sangam reporters, I am unable to say, but there was a Tamil equivalent for "Phonographer." I remember Professor M. S. Purnalingam Pillai of the S. P. G. College, Trichinopoly, while discoursing on "Oosi-murri" before the present Madura Tamil Sangam, read a few stanzas from it and showed how Idaikadar succeeded in his attempt to outwit the members of the old Sangam who were guilty of literary thefts. This poem is quoted in the commentary to "Karikai"—a great work on Tamil Prosody, and also in the commentary to "Tholkappiam" by Nacchinarkiniyar (the greatest of commentators). Through the courtesy of Pandit C. R. Namasivaya Mudaliar, Lecturer, Queen Mary's College, Madras, I have been able to read this rare poem (in manuscript in his possession containing all the stanzas). It is interesting to note that the Tamil equivalent for the word phonographer, as given in the commentary to the poem by Arrai Poyilan is "oliyelluthalan" (oli=sound; yelluthu=letter; alan=writer). The poem was named "Oosi-murri" (Oosi-stylus; murri-breaking), because the oliyelluthalan's stylus (oosi) failed in the performance.

As requested by me, this rare poem is being printed by the learned Pandit.

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# SPECIMENS OF ANCIENT TELUGU.

(THE EDITOR.)

In studying the Philology of languages it often becomes necessary to know in what way a word is pronounced at different ages and in different places. It is the spelling of words that helps Phonetics and we know what great part the ancient manuscripts and incriptions have played in the Philology of the languages of Europe. We therefore give below the text of some of these ancient records exactly as they were spelt at the time and hope that as soon as our Press equips itself with diacritical marks they may be transliterated into English. The present record is mostly from inscriptions and we have given the date of the inscriptions wherever available. We shall after a number of such inscriptions are reproduced in these columns hope to furnish the reader with a history of South Indian Sounds. We have begun the list with Telugu inscriptions and we proceed later on to the Ancient inscriptions of the other languages :—

## INSCRIPTIONS OF THE NELLORE DT

### PART I

Darsi 42.
Page 347.
(Korlamadagu-Telugu in a Street Illegible.)

| | | | | |
|---|---|---|---|---|
| 1 | ... | ... | ... | వుకిళ |
| 2 | ... | ... | ... | వళ్చ |
| 3 | ... | ... | ... | ... |

### II

Darsi 2.
Page 287.
(Annavaram Agraharam: Telugu in Chalukyan charatcer at the 25th Mile on the road).

1. స్వస్తిశ్రీ చాళుక్య వంశోద్భవ శ్రీవిక్రమాదిత్యమహా
2. రాజులరాజ్యమ్మునర్ద్ధన పూర్వా౯వృత్తికి వకబువెట్వేన
3. కొడుపట్టి దత్తియాచ... వలుజేసి · నిల్పె విద్ధవుమవి
4. ప్రకరః భూన్ను.

### III

Darsi 7.
Page 29.
(Bodanampadu: Telugu. On tank bund north of Village. This is on two sides of a stone. The Character is clahlukyan, but the department not been able to make out the sense.)

Second side.

| | |
|---|---|
| 1. హకా | 9. ...సాతి |
| 2. ...కి | 10. క్షు. ల. |
| 3. వి రూపతి | 11. ...జహాస |
| 4. సి ప్రెచ్చి | 12. దురావి మ |
| 5. ...... | 13. ....ద్బ్యఅ డ |
| 6. వ్విసమ | 14. రేసవుప |
| 7. తి రా. జ్ష | 15. కి దత్తినాథ |
| 8. తినిరి | 16. స్వస్తిశ్రీసతి |

## IV

Darsi 8.
Page 292.

(Boddikurapadu: Telugu opposite Vishnu Temple.)

1. స్వస్తిశుభమస్తు
2. ... ... సు
3. రపనికి. న...య
4. ... నిలాశుకవ ...
5. ...... నవా ...
6. ... ఇ. చి ......
7. నికిపు ...... నచి ...
8. ......
9. ...కిచెప. ప...
10. గారుకర్ణంమ...
11. ధర్మనిచేయంగలవారు...
12. ... మార్తాండ ...
13. ... శక్యలాబి ... ధ
14. ... దా ......
15. రపగు ... పదను ...
16 ...డితు...విరమదృకా
17. తాని. మత్తానని...
18. ...భగావరశిశాతు.
19. ......
20. (మదాలసమకరమా).

## V

Kandukur 67.
Page 606.

(Petluru: Telugu of ancient type from wall of Virabhadra Swami's Temple.)

*First Portion.*

1. స్వస్తిశ్రీ (దు) గిరాజు (మ) గ—
2. న్దకొండివిల్లురచ్చయి—
3. (త్రి) కి ఇచ్చినది పన్ద .
4. (బు) ఆల్లపట్టు సె (పెనుద)
5. (కు) లెఅయు రాజు (ల్) దయసే—
6. సిరి (†) దని ఇన్మశూళిర—
7. (టోడి) కాపు (ఖ) కోచువా (రు) ( )
8. (వ) దగిన పన్దబు ఆ—
9. ల్లి వటు (11) దీని (చె) అ—
10. (ఇచ్చ) వారు (గో) శకోటి (భా)
11. ర (ణో) సి డచినవార (11)
12. (లు) శిమేఅ

*Second Portion.*

(These two iines are the last portions of lines 1 and 2 of the first Part of the Inscription.

13. ప్రబురా
14. మునుకోడలుచే

## VI

Ongole 39.
Page 966.

(Dharmavaram: Telugu. East of village in Survey No. 381. The first part is unintelligible. It mentions Gunakanella whose name is immediately proceeded by the words Ayyapa Raju Tamnundu younger brother) Bejeyandu There appears also a reference to Bandarangapura and Panduranga and the burning of Kiranapuram whch last identifies Gunakanella with Vijayaditya III.)

1. (కొట్టు) రపురము నీశానంబు (నుం) డి నిల్పినదీఅ (కొ డుకున్న సమ...
2. ం...దియమలెవొశాన్ని దల్లాతణ్డ (య్న) అయ్యపరాజుతమ్ముణ్డు బెజెయ.
3. ...ణ్డ గుణకెనల్లుణ్డు క (న్చి) న బణ్డరంగ పూ (ర) పాణ్డరంగుస......
4. ...రుతంబు (పలె) నాడునచలపుర (ము) ట్టినచల ముణ్డుకల్ల...
5. రిచో (టి) ని జేకొని కాచి భూలోకంబెఅుంగ కిరనపురము దహ (ణ్డ)ం
6. ...వనజి (లాజ్యావి) సకీఅణ్డను......ముడిచోటిణ్డు
7. ......చినవల్లబు కొల్పున నెల్లనెఅుంగక న్నరగూ...
8. ...లు (కు) ల...నిజతె (అ) నెదటి... (ఘ) లనడవి సో...శాస.
9. (మ) స్తమహిమణ్డల ప్రకాశితకీర్తి శ్రీసత్వణ్డరంగుక (డఅదుగ్గ)
10. ...స్తితిధర్మ పురమ్మన...ణ్యానేక గుణగణాలంక్రిత...(శ్రీ)
11. (బజ) య రాజ్యసంవత్సరంబు......గునేణ్టి ఉత్తరాయనసం
12. ...నస్వస్తి సర్వలోకాశ్రయ......బీమమ

## VII

Ongole 40.
Page 967.

(Dharmavaram: Telugu. South wall of Mallikanjuna Temple).

1. బుసేసి దీపగుడ్లు ప్రాకారబుమటంబుననమ...
2. సపన్మణ్డమయబజె యరాజు (పృ) ధ్విమేశ్వంబుగలసి నివ్వి
3. ...శ్వరపక్షపాతి దేవబ్రాహ్మనగురు (భ) క్తిపరుణ్డుసక్తాతిస
4. సు—బమసంసరా (జ్యాన్త) రనిరూపిత మహామన్త్ర ధిపతి—
5. ధారి—(బ) జెయరాజు సమత్తు—మన్మత (బు) నబనప్ర.
6 మ్మ...—ద్యోగమ్మనరబృహస్పతి సమ్మానుల య్నప్రెగ్గడ

7. (పా)ణ్డరం (గు) లు అల్లమపెద్ద...మ. రసమ్మనప్వాణ్డు
రంగు నూ (వు?) రం
8. న్ను అయ్యాపయ్యాయు సకఅశా........యు........అయ్న
9. ......కేస్వరునకుదా (?) త్తికేయుండ్డుబోలె పొషపూ
లవినార—
10. ......భవ......శ్రీమతు వేయరాజుగుణగణారనుణ్డుదన

VIII
Ongole 48.
Page 977.
(Gundlapalli : Telugu. Opposite Siva Temple.)

1. (ని) చ్చినట్టికలిది...బుదేవు
2. లయ్తకవ్వారిజా...ను ఇల్లు
3. లనున్దాగివ (వారు)ల...(వి)
4. న్దలు ఏణ్డాలురి.......
5. పాలు ఆ..న్దు...బఱుఫుట్టి
6. పొఅలుదీనికిన్వ క్రంబువచ్చిన
7. వారుబార నాశిన్డచ్చినవారు
8. త్రిభువనకు శంబువ (క్రి) శినవారు
9. (ముద్ర?)

B

1. స్వస్తి సకలరిపృదప్పణము
... ...........................................................

IX
Darsi 2.
Page 287.
(Annavaram Agraharam : Telugu in Chalukyan character at the 26th mile on the road.)

1. స్వస్తిశ్రీ చాళుక్య వంశోద్భవ శ్రీవిక్రమాదిత్యమహా
2. రాజులరాజ్యమ్మనన్దున పూర్వవృత్తికి వకబువెఱ్వన
3. కొడుపట్టి దత్తియూచ...వలుజేసి నిల్పె విధ్ధవుమవి
4. ప్రకచః భూన్ను

X
Ongole 3.
Page 896.
(Addanki : Telugu in Chalukyan character. In a back-yard.

1. .......భూపాలకుణ్డు
2. పట్టబుంగట్టి (న) ప్రథమబుంనేణ్డుబలావ్వణ (ం)బో
3. ప్వగబైలేచి శేనపట్టబుంగట్టి ఇచ్చప్రభు
4. బణ్టారగుబ ణ్డనసమక్త పదు (వశో) బోయ

5. కోట్టబుంల్వట్టెరిణ్డు........వేగింనాణ్టిగొండ ల్టము
6. త్రిభవనాంకుశ (బాణ) నిల్వకిట్టెపుదుగ్గణబుంగ (డు)
7. బుయల్సేసి కణ్డుకబ్బిజనహామిఇచ్చ వచ్చి
8. పాణ్డారంగు పరమమహేశ్వరణ్డు ఆదిత్య భటారని
9. కి ఇచ్చిన భూమి ఎనుబోది వుల్లై అట్లుపట్టు నేలద
10. మ్మపురబుంన దమ్మువులు (విని) రక్షిఇచ్చన వారికిఅశ్వ
11. మేదబుంన పలబుం అగు (11*)

XI
Podili 22.
Page 1179.

1. స్వస్తి శూజ్జ్యణ వంసోద్భవకులతి (ల) క
2. కాస్యపగ్గోత్ర కరిఖలాన్వయ శ్రీ
3. మాత్త్రోణియ రాజు త్తమ్మలూరివంకి
4. యరద్దోడియ్యొత్తిచ్చిన గుడిదేవ
5. భోగమునకు దివ్యచిత్తమ్మునని
6. చ్చినభూమి త్తమ్మలూరిదక్షిన
7. పారిస్వంబున చన్నకుంణ్డిఛేవతలచాజుణన్డిరు
8. వృద్దియాడ్ల పద్దుయ్యేవ్వరు బుని
9. యునుబేడ కోరులేకుంణ్డాంబడసి
10. నస్తితి దీనికిబూవ్వణ స్తాపనంబున
11. వారుమూయూప్వణన కొల్లియరాద్దోడియు
12. ఖలిగణ్వీచాముణ్డ రాదోడ్లుఖగవ ను నశముదరి
13. య్యరు వేమనప్పగ్గేడ ు ు ంకరీమూలి
14. య్యాయు ఈయేవురు శాక్షిమన్తుల్గగానూ
15. త్తమఘణ్డానియ్యిచ్చిన సాసనబద్దము
16. దీనించెఱిచ్చినవారు భారనాసిప్రచ్చి
17. వారుపఇచ్చమహాపాతకంబు సేసినవారు
18. పసులబుఅనుంచ్చి ప్రమినవారు †
19. ఇప్పనిసేసినయ్యాచ్చాజుణం ణ్డాదణ్డ వ్రీమోగజులా
20. శశవ్వణదేవనికి తల్లికితమ్తమ్మ లూరివంకి
21. యరద్దోడికిమ్మాస్వస్తితిణీలవాణ్డు

XII
Podili 1.
Page 1151.
(Budamanarayalapadu, Telugu, Near Gangamma Temple. This inscription—deciphered by Mr. V. Venkaiah—is written from the bottom upwards; a rare occurance. The translation is more or less conjectural.)

1. స్వస్తిశ్రీ (విష్ణువ) ర్ధణ నమహారా...
2. (జు†) (ల) కుప్రవర్ధణ మానవిజయిరా....

3. (జ్య†) (సం) వత్సరంబు (ళు) ద్వాదశవ (ప..ం)బున
4. దు. ప్రి. (ధి†)వి రాజ్యంబు. యవారిమామ
5. ...య్య వెళ్ళకివాడి ఏళువు
6. బాల్లమ్ భంటాగళ (ఉ) త్తరంబున దేశమునా
7. లఃగువుట్టు ఆల్లపటుసే...చ్చి (రి) ష్టసోము
8. కు ఇచ్చిరదీనికి ప్రతిరవలువచ్చువాగు
9. (ఈ) సో (మి) చేనుకుపా......విదుఅ
10. (వా) రగళు (1) దీని గాచినవారు......ర్టాన
11. (ర)......లరు......కఇ (చ్చిన) వారు...
12. (వబురాగ ....నడచినవారుకోరిమా(స్థ)...
13. ...ఖడితిమ...........లిము
14. ....ట్టుణం........బున ........అని ఇచినా
15. ....ను, శ్రీ

## XIII
### P 2.
### Page 1152.

(Budamanarayalapadu: Telugu, Near Gangamma Temple In old character.)

*First side.*

Whoever injures this (grant) will incur the sin of destroying 1,000 temples, 1,000 tanks, 1000 Cows, five Brahmans (?) and five maidens in Benares.

1. స్వస్తిశ్రీవి (ష్ణు)....
2. వర్ధనమహా (రా)....
3. జాలోకుప్రవ....
4. ర్థమానవి (జ?)
5. రా (జా) ప్రథమరా (జ్యం)
6. బునశివాప్పరా....
7. జుల్ ఉ (బిలీ)
8. శ్వరభటరళా....
9. కు ఇచ్చినదత్తి
10. గంగ రాజ్యంబునాక
11. ఉద్యోగంద (య్యో) ద

Mutilated at the bottom.

*Second side.*

Page 1153.

Lines 1 to 5 are much damaged.

6. ఇచ్చినపన్నా (స)
7. చన్ద్రా యిత్తకాలం
8. బుచరిగిన్చువారు 11†)
9. మణ్డ (వి) చోళ (జక)
10. మ్మ ఉబిలీశ్వర
11. భట్టారక పన్నాస
12. శివాప్పరాజు ఇచ్చి
13. (న) దత్తి చన్ద్రాయి
14. త్తకాలంబుచరి
15. గిన్చువారు.

*Third side.*

Page 1154.

1. శ్రీనిట్ట
2. సోముళ
3. ....వసిన
4. వావియు
5. దేగులంబును
6. శ్రీకొమొరపా
7. లు కొణ్డయ్య
8. ఘనరాచ(మ)
9. ణిలిఖితస్య
10. వల్లురి ఆట
11. ల్లమారయ్య
12. పణికొసి...
13 నగుడియు
14. గొరవళ్ళెచ్చి
15. చేనిచ్చిరి వ
16. (క్ర) బువచ్చిన
17. ఇపన్నాస (వి)
18. (ష్ట?) అయ్యేన (11‡)

*Fouth side.*

1. దీనికి అ
2. హితన్చి (పి)
3. న్చినవారు
4. భారణాసి (ని)
5. వెయుగుళ్ళువు
6. వెయుచెఱువు
7. ళువెయుగవి
8. లాళు వేవురు
9. పారను వేవు
10. కన్నియ్యళనుము
11. టిచ్చిన (వి)
12. (ష్య?అయ్యే(దు)(11†)

## XIV

Podili 38. (A. D. 968—69 ? ) Page 1202 and 03 Sannamuru: Sanskrit in Telugu characters and Telugu. Opposite Ramalingasvara Temple.

11. (అ)గ్గపరాజు సవత్స (రా ౦)
12. యనునే 11ట్టివై శాఖ పుణ్నమిళు...
13. క్రవారంబు నాణ్డు (అ) న్న గూరి (అగ)
14. (స్తీ) శ్వరభటారనికి పెద్దరాజ్యాన
15. ...యు కొణ్డుకరాజ్యానం చేతంగొని ఇ...
16. చ్చినభూమి ఇరువోదినాలుగు...
17. ...రాజ్యానయుకొణ్డు
18. కరాజ్యానయుసన్తతిభోగమునడ...
19. పేవారు (11†) దీనికిసాక్షి జేసరట్టియ.
20. యుమాలుపూరి తిక్కనయు.......
21. కల్లెకయు వీరి ఉభయ సన్మథబు
22. నవాసిన వారు తిప్పామయుం (11†) (స్వ†)
23. (వా)........ ........ ........ ....

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